[redacted]

Must Remain in
Transcription Room

M 2578

Saturday Evening

Westtown

5 - 31- 75

Mr. Nyland. We've made now final arrangements for Father's Day and the film. It'll be at eight o'clock in the evening and any group member can come. I've asked also a few people from the Foundation if they wanted to come; they are quite welcome. So, for that particular occasion, I was looking at the Barn to see how -- how nice it is, or not, because in the evening all cats are grey, but at the same time for our own satisfaction I would like to spend this Sunday and next Sunday really working at the Barn and the surrounding and see what we can actually accomplish. I think it'd be a very good thing to concentrate on the Barn itself and more and more I think we should do that. Because it's the original plan for us to be here and to have a good work day together. I would ask you to come sufficiently early. I know it is difficult when you work the whole week, and particularly when you already have to get up early, and maybe Saturday is a better day than the Sunday, but if you can make it, let's start out together. Even people from New York, if they do come that day, perhaps we can make some allowance for it. See what we can do. How serious can we consider that kind of a Work day and how useful do you consider it? It is a good way of starting cooperation. It's easily understood what is meant by working together, much easier than Working together in the sense we mean it also regarding Work, having a common aim for--in connection with one's own development and an understanding between the different

members of the group and their relationships. Of course, to some extent it is a task you undertake. There should be a pride among yourselves to do it right. And there should be an advantage that you do it in a group, because at many times the group, when there are some really working and attentive and conscientious, that you will feel out of place if you yourself don't measure up to that kind of a level. And if it actually could be something that if you didn't do that, you would feel ashamed because you have promised yourself to do it and then you fail -- I think it would be very helpful. You have to learn discipline in a certain way. You have to know what discipline can be for you to the extent that you can stand it. It has to be a discipline which comes from yourself, because no law and rule and order and no suggestion from someone else and no one who is a truant officer who checks up on you will ultimately have an influence which is lasting. When there is something in you that wants it, there is a chance it might become permanent. But you must not do it for other people or because they say so. You must do it because you yourself feel you wish it and even if, as I say, you might be shamed into it, it will still be dependent on what you actually want to do.

What is it we try to do really with Gurdjieff? To establish a gradual change so that a person can understand himself for what he is as a personality and could become a conscious and conscientious man. Of course, in life and starting in a surrounding like the Barn where it is a little easier and also where you know each other. That is to a certain extent an advantage because also then you could discuss that and you could mutually agree that a certain attitude is necessary, and of course it can be explained why such attitudes

could be helpful as long as they are in line for a discovery for yourself of what you really are.

Work, à la Gurdjieff, gives you the chance ultimately to see your real self, to see what you are in that kind of reality of your own Magnetic Center, that is, that what is your life by itself without even the form of a personality. And it's very much the same as if you consider life as existing everywhere and always including you yourself as a representation of life as a whole and in that way on the same kind of a basis as eternity of life.

Whatever it might mean for one, particularly when you are adjusted with your inner life to want to accept such concepts within yourself, it doesn't matter then what you want to call it for yourself because you will live for quite some time on the basis of your feeling and a sensitivity which must become more and more apparent for yourself, ~~that~~ as you really feel it is necessary to have that kind of a guide coming from within and definitely being a part of you. At the same time with that kind of quality that you're willing to listen to it and that your conscience gradually will start to give certain indications of what is right for that sense or that wish of living, and that you can make then, also again, gradually your adjustments. I think these adjustments have to be made slowly, because I don't think that it would be possible for a man to continue to live if he actually knew what he was in reality. He would be so concerned by his unconscious state and by the bondage which he then would realize in total that he actually would take his life. He would not dare to continue to live because it would be, let's say, too upsetting. The changes that can take place in a man have to be done slowly so that in the place of that what one might want to change, something else can start as a substitute and then

of a different quality, and a higher one, otherwise there wouldn't be any progress. And that the contact regarding these ideas and the gradually assimilation of them within oneself, and more and more trying to put into practice in one's ordinary life, do require a certain time of association with them and the influence of that what is there affecting one in such a way that whatever now is crystallized is gradually put in solution, and then in that kind of liquified form, it will be easier to get rid of it if necessary. At the same time, if it is in a liquid state, it is also easier to extract from it what may be right for the continuation, at least for some time, in comparison with that what is no longer of any particular value and can then be eliminated.

I say these things quite definitely because I have been asked to say something about Est - E. S. T. I don't want to make a big deal of it. I don't think it is worth it. There are so many of these kind of ideas floating around, and they have been in evidence for many years. They may have come to the foreground a little bit and receive certain kind of publicity and there may be many people who then want to join for definite reasons, and some perhaps are useful and some perhaps are not useful, dependent on the person. And so when this particular group or, you might say, association of different people now already numbering quite a bit, happens to come and becomes to some extent even a little contagious, so that one starts to question: What is it and what could it be for us? I think I want to say just a few words without becoming prejudicial. I've lived long enough to know what you might say is for sale in encounter groups, or therapy, or psychiatry, psychology, different kind of philosophies or religions, and one can sometimes already

know beforehand by smelling it what is involved and where it would lead or what it can actually accomplish. And it is not, of course, that I am against knowledge of such directions, particularly if they involve esoteric knowledge, that they exist and that one should really be sufficiently in contact with it by means of books or words or statements or discussions of philosophy. But there is no objection that when one is a little troubled that you would go to a psychiatrist and talk, like you would go to a doctor, like when you were young you would talk to your father, or your mother. And of course as long as it is in that sense, and then perhaps simple indications are given of what one should do, and given with the best of intention and also with exact definite knowledge of what is needed, then I think it is quite right to accept it, particularly, let's say, from a doctor who would give you medicine for your cold because he knows what he is doing. There is a curiosity connected with this -- something new that seems to have a value. And it's very difficult to know the value in cases where there is a special training attached to it. The question of curiosity can be explained. The question of curiosity for a particular kind of indication of how to become a better man or what is right in the association with other people or would even may have a little bit more of a religious tint, like certain forms of meditation, whatever that may be in a generality; as soon as it starts to become a training of something that one should do and where there is a definite application of certain ideas which then, undoubtedly would affect one, it is not so too much curiosity anymore. It is something then that is directed towards that what you could or want to believe in as giving you something that you don't have at the present time.

One must remain open. At the same time you must also know what

is involved in any of such indications, or that what is so-called given. What kind of solution can be expected? Because you don't know sometimes what the effects may be on you. Many times psychology is not too general, and the special cases of people who have some difficulties in their life maybe have to be attacked in a different way for different people. You're not baptizing a person with a hose. You use just a few drops. And it is different for each person, and one must be very careful about that.

I have no objection, provided [redacted] one goes into it with one's eyes open, and hope, of course, that one will receive--could receive--something of value. At the same time, you cannot ride two horses at the same time. That wouldn't be right for anyone. It is either yes or no. I think those are decisions that one must make, that even if one says, yes, this has an application in my life and therefore I can use it, we have been talking about Gurdjieff and about esoteric knowledge, about objectivity, about creations of an 'I' which could become a guide. And many times perhaps you feel a little dissatisfied; it may be that Work in itself is a little difficult for some, and that perhaps you have not had enough strength for wanting to do it, or perhaps not even wish to do it for yourself, not knowing that you needed it, and that because of that you have not understood Work as yet. Now, maybe that could come. But when you are impatient, you will sometimes do certain things that might seem a little easier, particularly when it seems as if one pays for it in money, that it then is guaranteed, more or less, that you will have a good result for yourself.

I always look at these things as playing a little bit with fire, because you don't know what you are getting, and you don't know what will the effect--what the effect will be on you. And you cannot judge

by that what other people are telling you.

So it is much more important to see what is there; if you want to compare it with Gurdjieff, go ahead. I don't. I have absolutely no desire even to have training. I cannot see myself even doing it, because I see in Gurdjieff and the ideas as he has taught and what is in All and Everything more than enough for my life. And it gives me an understanding of a certain kind, not just for becoming a nice little being on earth in a good, nice relationship with other people, but it teaches me an entirely different thing. It teaches me honesty. It teaches me also simplicity, and it holds up for me, ultimately, a freedom from myself. And it quite definitely is not just a little bit of a relation on earth with other people. I can get that in many, many ways, if I want to, simply by having experiences socially, or going out and mixing with different groups of people, having lunch with my family, and things of that kind. I may not have that kind of discipline which a group will offer, and a special kind of training, and particularly when I pay for it. Because if I do, then I would want my money's worth. So maybe, that may be an advantage of having to pay.

At the same time, what is in EST? What is it you can get? Where is spiritual development? Where is development for a man to become a man, in the sense of course we mean it. ~~That~~ It means a man with real conscience, a man with real understanding. What will become, for your soul, in preparation for your death, by just living a little easier, with perhaps a little more understanding on this earth, and associating with people similarly? And what proof is there that that really touches to some extent even, esoteric

knowledge? Of course, it doesn't. It is earthly. For that reason, it belongs to this. And all throughout such training, it remains that. There's never any introduction of the kind of freedom which is indicated by objectivity regarding subjectivity. And the constant thinking and feeling about oneself we would call subjective information about oneself, even if one is under the influence--finding out certain things you have not seen before. And particularly because you are in a large group, and if you would prematurely leave, let's say, because it is a little strenuous, to have to go to the bathroom, you would feel ashamed, and maybe then, because of that, you would stay. Maybe even under a little rebellion.

But aside from the fact of whatever you can reach and whatever knowledge you can get, all of it will still be subjective knowledge. And it is not knowledge that belongs to a possible development of a man. All it means is a little rearrangement of yourself and facility, a little more dexterity, a little more ability to think and become a little clever here and there. And, of course, finding out a few things about yourself. If it is discipline, why aren't you now disciplining yourself? It's simple: if you want to--don't want to smoke, just don't. And discipline yourself to be true to your promise. If it were necessary to have these kind of affairs, I can easily create a nice little bag full of tricks. I could ask you, for instance, tomorrow, to be, for those who would be willing, to be at the Barn at four o'clock. And we would be marching around the Barn for five hours. I could give you many different little tasks like that. We could even embellish it, and walk ~~with~~ as six, ~~and~~ six in front, and we could give each one a number - one-four-two-eight-five-seven - and then I could say, "You see? It's esoteric. There goes the law of seven

(laughter)

marching around the .... "/ Things of that kind are not ~~too~~ so silly. And it is sometimes necessary to see that these kinds of conditions we could make quite easily. There's no objection to it. Moreover, you wouldn't have to pay much money for it either. And you could drop out any time, but you wouldn't understand what Gurdjieff meant. Then perhaps you might go back and read All and Everything for a little while. We could walk up Chardavogne Village and stay there and stretch out on the ground and touch each other, and then upon command stiffen yourself, that you could become like a dead body. And someone, maybe a trainer, could go around and lift you up, and you remain stiff, and he would push you up and push you further, and you would fall on the ground like a stiff body. You could learn that. It would not be so difficult. We could have a little bit of that kind of army, with all kinds of introductions, on, let's say, therapy, of things you have to do in different surroundings and in which you are not very much at home, but which of course would encourage you to try to do it to the best that you can, and you might meant-- end up hating yourself or rebelling or perhaps discovering something as a result of a little shock. And then, in a couple of weeks or so, you would be almost perfect, because the quantity of energy that's given to you could almost kill you. Assuming that you can continue, how deep will ~~that~~ it go? And where is your rationalization process? Has that been eliminated? Is your mind thinking in a different way, as we mean it, or is the necessity of further understanding of the aiming-/the aim of one's life, the reason why we are living on this earth and the conditions as they are on this earth unconsciously, and if there is a real reason to want to understand the possibility of consciousness for a man in order, let's say,

to prepare oneself for the continuation of a spiritual life after he dies -- what is there of that kind of depth? What is there as religion, as a guide, as a motivation for living, as a reality which also exists of a different kind of density, which quite definitely is also part of a man when he starts to talk about his feeling. And what is there as a guarantee that the mind will continue to function, but then in a different way and leading to more understanding, instead of acquiring a little bit of more knowledge about yourself, some of which perhaps you can use? And again, I say, what would be permanent for you? What guarantee again and again about all such little schemes? You can measure it by the people who are interested in it, and then say, "Oh, yes, it did some good." But how old is it? Four years. What time is that? What guarantee is there that after eight years how many who originally will have associated with it will still act in accordance with it. When they have not been, let's say, when they have not eliminated their subjectivity? But, let's simply say that it is useful. Why? Why would you be interested? Why do you want a penny's worth when you get value for a dollar?

What is the value of your life? Is it simply to be able to get along a little bit easier, like Dale Carnegie's course? Or a little bit like Norman Vincent Peale -- how to be good and kind, and how to make money, and how to be liked? How will you settle the different things that are within, and which at the present time you don't dare to touch, and about which you don't know very much? Will that be disclosed? Will you really receive insight in the nature of yourself? And can you continue to hope for something that is more than nature,

as we say, Great Nature? I say sometimes the preparation for one's death. But it has definitely to do with the development of one's inner life and a spiritual rela-- relationship towards that what is also, in a spiritual sense, existing, perhaps even a different level, and where perhaps one's karma will lead gradually to the possibility of disclosing such secrets, like a doctrine of Blavatsky.

But what is there in EST that actually can give you something that you can start to rely on, that will teach you honesty, instead of aggravating what you already have as different traits of your character and emphasizing them a little bit more and running the risk that in that sense remaining quite definitely undonscious, you will be able to select that what is the right thing for you, for your future? I'm not prejudiced about it. Don't think that. I only say, what do you expect? Moreover, why pay? Is that really for that organization, or is it like a rip-off? And why would you even, if you haven't got the money, borrow it? And then be in debt? Again I ask you, for what? Even if you have the money, is the expenditure worth it? I don't want to dwell on that money question. But I think sometimes it's very strange that something like that comes around and then there is interest. And here we live at the Barn. And we are living as well as we can, and we live to the extent that we can spend whatever we have, and we are all poor. But there is an aim that we sometimes can understand very clearly of wanting to know oneself. And then sometimes maybe we need a little extra money. And you don't consider that, do you? I have to beg. Will I tell you what to do -- to make a nice little fair, to make something that is attracting because we can make some extra music of certain kind,

and we can have a good time, and we can even go out, take long walks, strenuously walking up Mount Adam or Mount Eve or Saint Peter, or wherever that mountain is. Sure, we could organize for that. It wouldn't be so difficult to train a few and to see that they could do it. And then where will you get? Maybe exhausted a little. Yes. I have said sometimes, we can organize long walks and we can become a slave, and we can still believe that ultimately there is a pot of gold at the end of the rainbow.

I've no objection to satisfying your curiosity, but for heaven's sake, keep your common sense. I can assure you - which, of course, has no particular meaning, because you will want to follow your own indications and your own thoughts - but if it is of any value, I can assure you that Gurdjieff will pay you ten thousand fold more than anything else that has to do with therapy, with a glorified application of psychological and psychiatric methods, of certain things that are put onto you in the form of a discipline for which you're not as yet equipped, and that you could not hold onto it, and that within a very short time you will be again the same kind of unconscious person with a recollection of what has been. EST in French is "il est," that is, "he is." I think very soon it will be, "He has been." Not much left. It has nothing to do with the quantity of people that so-called sign up. Many of them are quite satisfied because they don't know any better.

When you talk about Gurdjieff and you have been reading <u>All and Everything</u> studiously, and you have already seen certain things that became quite definite as particular characteristics of yourself, if you have already fought a little bit to overcome obstacles which are in your way and are there forming your unconscious states, maybe you

could have much more belief that if you just could continue a little bit more, then it would be perhaps achievable in this direction.

There is one more little thing: those who wish to take this training, I will have to find out afterwards, provided, let's say, they would wish to come back; In what respect are they then entitled to teach Gurdjieff?

That's about all I want to say about it. It perhaps is longer than I originally meant. And still I say, it's no big deal. It is an ordinary something that just happens to come on the horizon and that looks a little attractive. And don't be fooled. But if you want to be fooled, find out. Maybe you find wisdom. And if so, I hope your life will really profit by it so that you could become a man in the real sense of the word, with freedom from yourself, and knowledge, which has become understanding, of that what is the necessity for that what belongs to God in the totality of eternity. So that, as a man having such ideals, that one could really reach that kind of a state, that it is worthwhile to continue and continue until finally, you might say, having exhausted all different things existing, that you can keep that what is good for you.

If you want to ask questions in connection with what we talked about Thursday, if you have questions about Work, if you get a little stuck of what you don't know, and we could talk about it to help clafify it, of course, it is right. Let's do it. If you can discipline yourself sufficiently to wish to speak when it is important for the group to be maintained by the level of discussion, if you can see such things as a responsibility which you wish to place upon yourself because you have a responsibility for your life, then you will understand really what you ought to do and that that many times such

opportunities have existed and you have not followed up on it, what the hell do you think you will get out of EST? So, ask if you have any questions.

Allan Cole. Mr. Nyland.

Mr. Nyland. Ja.

Allan Cole. It's Allan.

Mr. Nyland. Who?

Allan C. Allan Cole.

Mr. Nyland. Yes, Allan.

Allan C. I've been thinking a lot about something you talked about on Thursday about a certain kind of struggle, with Judith Raguel.

Mr. Nyland. Ja.

Allan C. And, at least to some degree, I understand that. And in thinking about it, I've come to a conclusion that a mistake that I have made when I experience that, instead of--that has made acceptance of what I see at that time impossible is - maybe because of a reluctance to experience the discomforts that that causes - I'm not sure but, I try to change the experience into something more positive, and even though I see like two possibilities, or rather two things at that time, I try to go towards one and negate the other, or not acknowledge it, so there's no acceptance, And I think, my conclusion is that I need to understand something like neutrality in order to really understand acceptance -- which was part of your answer that night.

Mr. Nyland. Tell me, what are your two ~~ques~~ poss-...

Allan C. My question is, is that correct?

Mr. Nyland. What are the two possibilities that you mentionned?

Allan C. They're not possibilities. They're two--one is--is knowing --is seeing, it's is an experience of seeing that I can't be what I wish to be because of what I am. Something like that. It's-- I can't--knowing what I would wish to exist, but not being able to do anything about it, and seeing that situation.

Mr. Nyland. Now, is that then a statement of fact? Are you convinced?

Allan C. It is now.

Mr. Nyland. Oh, at a certain time, that you come to that conclusion at a certain time. When you say that, do you feel that, do you have it in your bones? You see, when you run up against...

Allan C. I don't know if I-- I don't really make that statement, because I am trying to--to bring about something else.

Mr. Nyland. No, then you have to make some kind of a statement. If that isn't it, what is the statement, because you're considering yourself. You consider yourself in a certain state in which you are, in which you have either a thought or a feeling or something that you would like even to describe perhaps as that what you are totally as a being. But there has to be in your mind a recognition of that kind of a state, of not being able to continue in the direction you're going, or that there is something in the way that you cannot remove, or that there is rebellion on the part of yourself which made Judith slam the door. You see, you have to be clear about that, otherwise, if it stays as vagueness, you cannot attack it. It may be an enemy, as it were, all around you, but you have to try to make for yourself, to crystallize

that enemy out so that it becomes, maybe not visible , but at least touchable. Your mind always has to help you to clarify what is knowledge in order to see if out of such knowledge you can reach further understanding. Understanding means really that I connect my knowledge with that what is a feeling I have about myself, and when the two are in concordance with each other, I take on a certain posture -- not necessarily even becoming active physically -- but ready to act, and that gives me at that moment an understanding of my position, of really that what I am faced with, and then I can put that in words that I find that I run with my head against the wall, and I just cannot remove the wall, and therefore I'm doomed to stay in front of the wall, for that one moment. So you have to be very clear, because we were talking with Judith about a very definite state in which she was in which she realized that certain things might be possible that were not possible for her at that time, which of course caused for her a certain state -- I call it rebellion or even anger. I think it is justified to be angry because I cannot understand why a man on earth, alive as he is, is born in unconsciousness. Or, rather, when he is born, he probably isn't, not as much, and he's uninhibited. But very soon he becomes covered up, and then he becomes unconscious. And why, I say sometimes, in God's name, shouldn't I know about what I am? The explanations of course -- the earth being at the state of FA in the cosmic ray, or the kundabuffer organ which was implanted, or perhaps even some mistake was made by Archangel Heriton(?). It may be. It's only an explanation. At the same time, when I look at

myself and I say that, I just cannot understand why I have to work for that kind of a living. I can make it a little easier and say, well, everybody on earth is in the same condition and the possibility exists that someone else it is not in the same way, and there is not that kind of a state of consciousness because they are at certain points of the scale, the cosmic scale, either at DO RE MI or at SOL LA SI, but not at FA. And then I can say it's very unfortunate and accept it, exactly the same way as when I don't know any better I will accept what my parents are, or even sometimes the state of my health or sometimes my astrological configuration, my horoscope. Those are things about which I have nothing to do apparently, in the beginning, at when I start. And my idea would be to try to find that secret. In the same way, I want to find a way out of that state in which I am when I wish to find it, and I really don't know what to start with. But you see, Allan, I think one has to continue to accept even that kind of a state. Because if I don't accept it, If I rebel, or if I want to describe it and why I think it is unfair or whatever this is that I happen to think about it, and again I have a judgment of some kind, I don't really accept it. The difficulty is the acceptance without further questioning, even the questioning that I realize that I'm stuck. When I say I'm stuck and that is an acceptance, don't you see that in the acceptance I become free. That is the real meaning of the acdeptance when I say hundred per cent, or totally. Because my freedom is indicated by that what does not exist in the form of thought or feeling. These are the two things my ordinary life gives to me to remain bound. And as soon

as I can become free from that what is now the bondage of my feeling belonging to me as a personality or the bondage of the way I think belonging to me as a personality where my mind is functioning at a certain level, the question of freedom if both of them were eliminated, or if they would function purely, I would have a freedom even from my body. And a total acceptance means that in my unconscious mind nothing of that kind is now functioning. That means that I am what I am and no thought, no feeling, no description, no wish for any change, just as is. That for me is almost eternity because it is quite truly--truthfully, non-dimensional. And we, living on earth, consider freedom when I'm free from space and time. So the question is: how can I accept that when there is still a little remnant of wanting to understand it, wanting to rebel against it or perhaps even want to use it, want to describe it, want to rationalize. All of that are necessary to simply say, but that is it, and that is me, and meaning it that way, with a sigh. No further wish even to use a word. I say that state creates in me a freedom. A freedom to be able to see what can be done next, not in the direction of my ordinary life and using all kind of forms of unconsciousness, not in the direction of keeping on thinking about it and making a plan of action, and not in the direction of a feeling which keeps me closely, more and more closely bound to my body. It is in the direction of complete impartiality. It is in the direction of the acceptance of time as an entity represented by a moment. And in that sense that freedom will give me insight into that what now can be done in accordance

with new directions or the creation of a new world as a renaissance, starting then, at that time, for myself in a direction which I say will lead more and more to a further understanding in complete freedom from that what exists on this earth. As it were, that freedom gives me a chance to ascend to heaven. I take with me what still has to be done. I'm not--I'm not saying that I leave everything behind that I don't want. I take with me whatever there is to be taken. And I take that what is in a certain place with the value placed on it. But the acceptance means that I see my life, which now can be unrolled in accordance with, I call it, a new direction, or a new form of consciousness.

You see, what scientists have been striving for already for quite some time, and it is logical they do -- how can a mind start to function differently? ~~Because~~ But they know that there is a certain--a certain familiarity with the functioning of the mind the way it is, and that it is also automatic in thinking processes. And that of course it is filled with associative values, and that it is dependent on memories of the past. And the search many times in--for brain surgery or for brain understanding -- how can a mind learn to function and acquire a new philosophy so that that what is now so-called --so-called realization or a reality of realization can be changed into the utter realization possible for a man to experience. One is looking all the time for a mind being able to conceive of that and not use the terminology of ordinary philosophies, but constantly trying to substitute certain possibilities for the functioning of the mind so that then such a mind is free from ordinary thought and ordinary feelings.

And many times it goes over into the ability of such a mind actually to have an insight in conditions as they are actually and not in a sick state, or the ability to heal by means of holding such a thought of that what is not--does not exist without having a chance then to say that my belief is wrong but I adhere to that what actually exist in reality, which for me I do not know as yet. At the same time, it would require the mind functioning at a higher level, that is, not in the range in which I now function with my mind in a little bit of an octave, but that in the first place the possibility of the lower DO of that mind reaching the higher DO at the end of the octave, that then the mind could function in vibration rates in accordance with a higher DO and then start a new octave of a new kind of philosophy and new kind of concepts. That is why I have difficulty, because I cannot do that. And although scientists would like to, they still keep on using the tools of subjectivity. If they only could introduce elixir of life or that what the mystics know about, the philosophers' stone, that what is unusual, the golden grail, the holy grail, or the golden fleece, or all such concepts, if they could be introduced into the mind... I remember talking for quite some time with the LSD people, and I was at one of their places and they even offered to me to run it. And I say why should I? But if it is possible, by means of a drug, to create an 'I', it would be marvelous. But in your LSD state the totality of a brain is occupied and there is no chance of guiding it. It is that what one is looking for. And the looking for is solved by means of people who already live in

the mystical world and can even associate with it and at the expense of their ordinary existence. That is, they live in that kind of a world and now no longer man on earth, even if they walk around here. The real solution of course in the midst of activity that to discover what is beyond all action. And that of course is always the problem. And one wants, as a scientist, to uncover it in the ordinary way, although it is admitted once in a while that something else has to be trained to have concepts of reality which in an unconscious mind cannot be understood.

And so this particular problem of overcoming such a difficulty which seems unsurmountable can only be solved by the continuation of Working and Working and Working, gradually reaching more and more and deeper and deeper with one's consciousness and one's conscience. The development of the consciousness and conscience depends on a great many things that we really don't know enough about how to manipulate them. And the simplicity of Work is simply: do that and become a simple, honest man. Then gradually, with continued seriousness regarding that attempt that you want to--want to accomplish, what you want to reach, you will reach it. Pray with all your three centers, and your prayer will be heard. But how can I make my centers homogeneous, as one unit, not partnership, as one entity that exists because of the fusion of all three? Only when they lose themselves within themselves, within each other, and become as nothing, then they become that what is needed.

So, Allan, there is no direct answer. There is only an answer with the wish that when one hits the wall, that you

start again and see--to explore how perhaps you can get through the wall, and which is possible, or also, for the sake of a little convenience, how you can get around it. The solution is only in that what is now at the present time an obstacle which then becomes an opportunity. Will we leave it at that?

Allan. Yes, thank you.

Mr. Nyland. Keep on thinking about it, Allan. It's very much worthwhile, because it goes to the core of that what you really are and that foundation of that utter reality, the reality par excellence, one will have to discover that. It will be discovered for you, at least to some extent, when you die. Maybe not completely. The aim is for God to tell what I am.

Jim Huntington. Mr. Nyland?

Mr. Nyland. Ja.

Jim H. It's Jim.

Mr. Nyland. Jim?

Jim. Yeah.

Mr. Nyland. Ja.

Jim. Uh, somewhat similar to what we've been talking about. I've been trying to find a question because I know I confront many things, but I can't pin down a question. And it seems to me that what is occurring for me at this time is--is really coming up against reactions that...

Mr. Nyland. Reactions of yourself?

Jim. Yes.

Mr. Nyland. Ja.

Jim. Of course, in the process of the reaction, Work is extremely difficult...

Mr. Nyland. No, don't say that, Jim.

Jim. Well, it's...

Mr. Nyland. Because you're constantly reacting. Your unconscious existence is dependent on the reactions you receive as a result of impressions entering into you. It may be a little difficult when there is a great deal of that energy going into reactions. That I could agree with. But you will never be able to eliminate all reactions.

Jim. Well, why ~~what~~ I'm thinking about it is ~~this~~ -- that I find--I discover, let's say, and this is more of an ordinary sense now, and I bring it up because I don't understand it -- I discover that there is a tremendous amount of energy which gets used, like you said, in that way. And I see that has a connection somehow ~~to~~ my motivation--~~movitation~~ to wish to Work itself because there's this energy in me which could be used but which cannot be used until it's elaborated, until it's seen for what it is...

Mr. Nyland. Yes, I agree with that — that it can be motivation for Work when you see that so much energy goes into that — those reactions, and you know that they don't amount to anything at all than only helping maintain yourself on the ordinary level of earth. So it feeds your unconscious state.

Jim. That's right.

Mr. Nyland. But at the same time, seeing that energy goes that direction, you will try to see if it — some of that energy could be diverted into the different direction for the formation of, let's say, an 'I'.

Now, you cannot change your reactions when the circumstances are such that they give you constantly impressions to which you have to react. So the most logical thing is ~~the~~ change of the conditions in which you happen to be and make them much simpler. You will reduce the reactions when you are not surrounded by the different things which send out, as it were, impressions on you which — to which you are reacting. ~~this~~ Make the different states in which your body

is, or your personality, so simple that it almost doesn't require any kind of energy, and you can do that, not necessarily in ordinary life when you are busy with a two-by-four and you have to hammer it down or a siding or something. That is not the time. But when you are just getting up, when you're just walking and do nothing else but walking, and not even have a purpose for walking. When I say you take an empty suitcase back and forth in a room -- it's utterly idiotic to do it from an ordinary standpoint, but it is something that is then in action as a body in simplicity in which I can accept my body for whatever it is, I have no desire to change it as long as it's functional in walking and even carrying a suitcase. But then there is a chance that with the energy that is now made available because the fewer reactions in me -- when I reach that simplicity then I have a strong desire, remembering how I usually am eaten up by all kind of reactions, then I will Work. Simplify your life whenever you feel you can do it. If necessary at certain times in ordinary life slow down, don't use as much energy, see if the energy used for your head as mind in thinking and for the feeling as you are doing what you are doing can be reduced as much as possible. Try to find out how much tensions there are -- how many tensions there are in your body, muscular, the functioning of the physical existence of yourself, all the different process for health, physiologically speaking, all the different necessities of the mind keeping going, simply feeding by means of blood certain--certain parts of your brain which have to remain in existence and let your feeling be just a little bit of a feeling, not necessarily functioning too much, because there is not too much in the

surrounding that even could arouse any feeling in you. Reduce that. Make attempts to sense in order to concentrate energies that might be obtained by means of sensing into a certain part of your body, so that they can be used in addition to the energy you have. See if you can drain, and drain many times, and learn draining as a dexterity, so that whenever you wish to drain, you can turn it on, that you're not dependent on sitting home in a chair and having quietness around you and then you can drain. That you learn more and more to drain in daily life: when you are walking, when you shake hands, when you are bending over, when you do little bits of things like making a bed which you probably won't, but maybe you do wash the dishes once in a while, or that you clean your car, or that there are certain activities, and all of a sudden there is this thought: why not drain? Why am I so tense? Why shouldn't I relax? Why should I use more energy for a simple process when very little energy is only needed to do it? And not considering Work at that time, only considering the energy question. So that I can continue when---when energy is available. Then I can turn that in the direction of wanting to Wake Up or to have an 'I' which is awake for me. And I'm quite certain, Jim, that you can do hundreds of things of that kind, and you will not be bothered by the many reactions, because that will be at a certain time quite proper for your ordinary life, but there are hun-- hundreds and thousands of opportunities during a day, or surely during a month, for yourself, that you can be much more austere about the use of energies for only simplicity of living. Try that, Jim. You will see. It works wonders. When you once get started on the scent: what it is, how to drain, how to relax, how to sense, how to send different

forms of energy to certain sections where it is needed, and then you can from there almost direct it. How to make your heart function instead of your solar plexus. How to take the loss out of the energy sent from the nerve nodles--nodes from the different parts of the body to your solar plexus. How can you become more one in your feeling? All such things, you might say they are very simple and they are obvious, and anyone can do it, but you have to have that kind of a wish for doing it, and that means discipline. You cannot get away without discipline. I talk many times about the line of least resistance. There has to be a line with a little bit resistance for a certain purpose, that I won't forget that at that time when there is a hairy shirt, I Work. A pebble in your shoe won't do very much because you get easily used to it, or you think it is ridiculous. A hairy shirt is the constant reminder whenever you move. And it is not so difficult instead of having a pebble. But when there is something there of your body that bothers you, it can always be a reminder. Don't go to extremes and make cuts in your body and sacrifices of that kind and become a flagellante. That is not necessary. Not yet. All right, Jim?

Jim. Yes.

Harry Pharr. Mr. Nyland?

Mr. Nyland. Ja.

Harry. It's Harry.

Mr. Nyland. Termole? (?)

Harry. Harry.

Mr. Nyland. Oh, Sheryl. Sheryl?

Harry. Harry Pharr.

Mr. Nyland. Harry. Ja.

Harry. Since a week ago Thursday I've been ...

Mr. Nyland. Didn't you ask a question on Thursday?

Harry. Not the past Thursday. ~~That~~ The Thursday ~~was~~ before.

Mr. Nyland. I see. Ja.

Harry. That's what I'm talking... ~~about~~

Mr. Nyland. Ja, all right.

Harry. ...about. I tried as much as I could to--to take that task of trying to just limit my--my field of interest just to myself. I--it was a good week, and I listened to the tape again the other day.

Mr. Nyland. Can you continue then, if it worked, for another week?

Harry. Yes.

Mr. Nyland. Because you have profited to some extent.

Harry. Yes.

Mr. Nyland. At the same time, I'm sure that you have not exhausted that.

Harry. Yeah. I don't think I have.

Mr. Nyland. No. First place, it's new. Second place, you really don't know what to look for.

Harry. Yeah.

Mr. Nyland. And looking back over the week, you see certain times when it really was useful, and at other times it could have been a little bit more useful. Looking at the week ahead, you say, I want to profit by whatever my experience was and I can now be much stronger because I know approximately what I can expect. So I would say you make now the double effort. Really intensity, with your wish. Something as if you say, I have something now like a task. It is part of me. I don't want to let it go until it blesses me. Look at it as a possibility of becoming blessed.

Harry. Becoming, uh...

Mr. Nyland. Blessed. You--You understand.

Harry. No, I don't know what that m....

Mr. Nyland. You know what a blessing is?

Harry. Oh, a blessing, yes.

Mr. Nyland. You remember, in the Bible, the fight in front of a burning bush, in continuing to fight until God had blessed him, not to let go. That attitude, I mean. Here is something I know can work, to a small extent. Let me extract now from it whatever there is in it, and that I want to do for my own sake to see that whatever ~~the~~ energy that it is going to give me is for me and my own growth. Then I can use it for wanting to Work. Ja?

Harry. Fine. Thank you.

Mr. Nyland. Okay, Harry.

Judith Conty. Mr. Nyland?

Mr. Nyland. Ja.

Judith. I don't know if I can be too clear about this.

Mr, Nyland. Who is it?

Judith. It's Judith Conty.

Mr. Nyland. Yes.

Judith. It stems out of what I talked to you about this week. I've realized that--that I'm always searching for absolutes, and I see how this really closes me off...

Mr. Nyland. Is that a voluntary search?

Judith. No...

Mr. Nyland. How do you get to--how do you get to them? Why do you want absolutes?

Judith. It's just a part of my nature.

Mr. Nyland. No, is it?

Judith. I think so.

Mr. Nyland. You mean, when you're walking on the street or in Warwick, or so, are you searching for absolutes?

Judith. I'm not talking about that.

Mr. Nyland. Yes, I am.

Judith. Okay.

Mr. Nyland. Because at the time I want to search for absolutes, very exceptional...

Judith. Yeah.

Mr. Nyland. ...and then I say at that time, I don't Work.

Judith. Well, I mean that...

Mr. Nyland. Would it be wonderful if you were Working, walking in Warwick, and all of a sudden find the absolute right there in the middle of Main Street? Don't exclude the possibilities of absoluteness as an experience. Don't search for it. You determine ahead what you want. You shouldn't. Because you really search at that time for an impossible something that is called absolute and you have not even a description what is meant by non-dimensionality, if that could be equal to absolutism. Don't philosophize about it.

Judith. Well, I'm trying not to philosophize. I've been...

Mr. Nyland. Good. Then--then Work.

Judith. Right now, it seems that Work could have a meaning in terms of my relationship to something.

Mr. Nyland. That is right.

Judith. And...

Mr. Nyland. If that is your search, to find a relationship towards something else, your 'I' is quite sufficient. An 'I' gives in terminology of this earth, in our language, what is God in

Heaven. And if you are searching for that what is of that kind of caliber, that kind of a quality, your 'I' is the first place--the first stop-over--on your way towards absolutes or infinity. To say it a little differently, I work all the time with working hypotheses. I don't work with axioms. I'm not familiar with them, and even if they were there, perhaps I wouldn't even know them, and I wouldn't be able to handle them.

Judith. That's just why I'm asking you the question, because I want to know how I can ~~emphasize~~ emphasize more, in my wish to work, having a relationship with something, and bringing these things more into the realm of possibility and taking them out of...

Mr. Nyland. Now there's--what is the relationship? And what is it that you will receive...

Judith. The relationsh...

Mr. Nyland. ...from such a relationship of what you want to use. Or is it that you want to change the relationship, to make that different?

Judith. I'd like to establish the relationship.

Mr. Nyland. With what? God?

Judith. With something not of myself.

Mr. Nyland. Within yourself, your inner life?

Judith. Not of myself.

Mr. Nyland. Ja, but what--what will you choose? There are many things outside of yourself that are not yourself. The form of life with which you are familiar. The form--the existence of that what is the universe, with which you are not familiar, but we know it exists. Or the love of God, which also exists, although we don't know about it. But I think you ought to define it a little bit more, otherwise it becomes too vague within yourself.

If there is something that is like a search to find within yourself what you actually are, you start out with a wish to look for something that more or less you want to define as what you hope you can find. If I say I am on the surface, and I go within and become more serious and there is more of that kind of essentiality, I start to define the essentiality as becoming more and more essential. I do not know what it will mean, but it means also for me to some extent that essentiality, to some extent, I can become identified with and I would wish it. I want even to possess it. I want to see that that what I am within myself, that it is me. And for the time being it's quite all right to set the direction. But now when I want to become more and more essential, the emphasis has to be placed on something else that becomes of more value than my more-essentiality, because I hope to find in more and more essentiality that particular part which makes it more essential, which is a form of life for me which really does not altogether belong to me but comes from God above. If you understand the idea of Magnetic Center, I am looking for something that is within me and not me, but has remained there at the time when I was conceived and born, and it is still there and I wish to make it available. So I try to find out how to set that free. In the meantime, I will be spirited because of that kind of a search. And the more I now start to approach that kind of entity as Life the more I will be free from myself. And the relationship will then be between that what now exists as more reality from a standpoint of less reality. Substitute anything you wish and call whatever there is within yourself and your inner

Life what is the most convenient word that really conveys it. And then act in accordance with that,--in the first place to have towards that an emotional posture: what is it that you would want your emotions to be in relation to that what you ultimately would wish to become, or towards which you are now striving. And that determines a great deal of your ordinary activity and it becomes reflected even in your physical posture. But you see you try constantly wanting to have a relationship to clarify for yourself what is the best for you to have a relationship you can recognize and for that you have to purify yourself,--more and more,--I call it sometimes distilling, making out of the essence a quintessence of my existence. It is really, you know Judith, it's a search for God. And that, you might say, is as old as--as Life itself on this Earth. As old as any religion. And that I want contact with it is obvious. I have to make sure that that what I am seeking is willing to seek me. I have to become in the presence of that what I say as God-like or high spiritual value or an existence of great purity, that I, in the presence of that, can measure up to the requirements of being what I am. And for that I have to become very simple and honest, in the first place. But my seriousness is my essentiality. And I keep on thinking feeling and working. Judith, at times write it up, when you have reached something that is of that quality. Use a few words to indicate as it were you want to describe a feeling which is indescribable.

Just a few scribbles, which is a language for you. And at times you look at it and/you say, "Yes", and close your eyes then and see if then you can reproduce again and again that kind of a state in which you were when you scribbled those little things in a book. All right?

Judith. Yeah.

Mr. Nyland. Use yourself as a study, as an instrument with which you must work, and you must learn to work with it. With all the capacity it has, all the possibilities, all the talents, all the different ways by which the equilibrium is kept within the body physiologically--everything that is available in the laboratory of your own world. Live there, and then carry on one experiment after another, in the sense of research of wanting to find out that what is fundamental. All right?

Judith. Yes.

Richard Mandell. Mr. Nyland?

Mr. Nyland. Yeah.

Richard. It's Richard Mandell.

Mr. Nyland. Yeah.

Richard. I hear what you say to Judith and I also have heard you tell people to extract something from every day, and I've also heard you tell me to begin to relate to children and animals in a different way. Today I had an experience with an animal, a kitten of four weeks old that was crippled from birth. As I sat holding it for the better part of the day, I realized that my ordinary mind

was struggling with the, uh, to understand why this animal was suffering. And yet a part of me, another part of me, could relate to something else in that animal, its life, and without any more question. And I just think about that in terms of what you said to Judith about a relation to something else, and I'm not clear whether it's in any specific direction except in the direction of emotion.

Mr. Nyland. You know, it is really emotional, but when you want to compare it with a cat or so being hurt or an animal, there is your ordinary mind which starts to think about it. And although it is of value, it is not of value in comparison with that what is the real relationship you want. You can establish that by means of your emotional state in relation to that what you wish to become: more and more sensitive. The animal helps you because you see that it has to be translated into the wish for sensitivity, not necessarily the wish for healing it. First heal yourself; then you can heal a cat. At the same time, in (emergency?) all one's love and care goes out to them, and at such a time of course you will forget yourself. But when it's a question of comparing it, it's more important for you to be well than for the cat to be well. The value of your life is worth more than the value of the cat's life.

Richard. I understand what you're saying, and I think that what happened to me was very much an emotional reaction

to the situation which I attempted to explain to myself in my mind as I usually do and that while I could not comprehend the suffering of the animal in terms of natural laws, I kept trying to explain it to myself, and perhaps imagined that. . . .

Mr. Nyland. You can't help it. You can't help it. It's almost automatic, that you want to explain it. But you see what is most important is, for yourself, to see where does this feeling of sympathy, this emotional state, come from. Hold on to that, (then you can help it) ~~and you can help the cat~~. Afterwards you may use your mind to explain what actually happened and how this and that. You can even introduce yourself as who you are. All right?

Richard. Thank you, Mr. Nyland.

Mr. Nyland. It's more important to save a man instead of to say that you are so and so and so and so and that he ought to be very happy when you saved him. You save him first and (you say?) I am now such and such. All right?

Richard. Yes.

Mr. Nyland. Good.

Gerry Benowitz. Mr. Nyland, it's Gerry Benowitz.

Mr. Nyland. Gerry? Yes, Gerry.

Gerry. In the last week or ten days, it's usually in the afternoon, I experienced a state. . . .

Mr. Nyland. A little louder, Gerry, if you can.

Gerry. In the last week or ten days, in the afternoons,

I've experienced a state which I see that I like very much. It's usually come after making many efforts during the morning and I don't really know how to place the state, although it's very different from my ordinary state, and I see that I like it very much...

Mr. Nyland. Why do you like it?

Gerry. Well, I seem to be much more clear, and there's a lot less thought and feelings going on, and I've even tried to Work from that state. But I don't--I see I give it a lot of value, that particular state, and I don't really know really how to place it.

Mr. Nyland. No, the question is, I ask, what do you like about it? Is it good? for what? Apparently it's more enjoyable.

Gerry. It's more enjoyable.

Mr. Nyland. And more alive.

Gerry. It seems it's almost like a val--a validation of--of making many efforts during the morning, that the level is changed.

Mr. Nyland. Oh, it's ~~Of course~~, maybe. As long as you can attach it that kind of a value to it, that will help you to Work in the morning. At the same time I don't think you should indulge too much in having that delightful state, particularly if it's a result, as you say, of Work.

Gerry. Well, I link it up with it.

Mr. Nyland. Link it up by Working more.

Gerry. Okay.

Mr. Nyland. All right? Then you can compensate for it, and then you won't feel badly, and you would know what to do with it.

Gerry. Okay.

Mr. Nyland. All right? (buzzer sounds) That is the one noise that doesn't require an answer. Have a good day tomorrow. Oh, I have to play a little bit. We'll drink to Gurdjieff, will we? All right.